



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Anchises himself would undoubtedly have played at any similar games held in his life-time.

(2) 6.126. The Sibyl is delivering her first formal address to Aeneas, who has come to her at the bidding of his father, for the purpose of seeking this same father.

(3) 6.348. Aeneas and Palinurus meet during the former's quest for Anchises. Palinurus asks a favor, connected with ritual and religion—Anchises's own particular province. Besides, there is perhaps a touch of admonition in Palinurus's use of the term—Aeneas has for once forgotten his wonted *pietas* and has just been speaking of Apollo and his prophecies with decided disrespect, in a manner ill-befitting the son of Anchises.

(4) 8.521. Aeneas and Achates are considering a very important question of policy—a matter that would undoubtedly have been referred to Anchises were he still alive. They are called *Aeneas Anchisiades et fidus Achates*. In 8.586, we have a picture of the cavalry setting out, with the two heroes at their head: *Aeneas inter primos et fidus Achates*. The likeness, and at the same time the dissimilarity, of the two lines is, I think, instructive. Here Aeneas is simply playing the part he has always held; the feeble Anchises could never have been conceived in the van of a line of horse-men; so, of course, Aeneas is not spoken of as *Anchisiades* now, although he is so called when he is filling a rôle that would once have been his father's.

(5) 10.250. Aeneas is weighing and interpreting an omen as his father would have done.

HUNTER COLLEGE.

E. ADELAIDE HAHN.

THE NEW YORK CLASSICAL CLUB

On Saturday, May 8, The New York Classical Club held its last stated meeting for 1919-1920. The programme included a brief business session, the usual luncheon, and two interesting addresses, delivered by two Professors of English of Yale University, Professor Henry Seidel Canby and Professor Chauncey B. Tinker. Whether by collusion or by accident, the two utterances fitted each other perfectly, and together made a pretty complete statement of the relationship which unites the academic fortunes of English on the one hand and Latin and Greek on the other. It would be well for us if teachers of English generally should be convinced of the truth of the ideas expressed by these two friends of the humanities; it was made clear, likewise, that they depend upon us for support, through the Dark Ages which Professor Tinker feels are upon us. He said that teachers of English have begun at last to feel the pinch from which classicists have long suffered; they see Milton and Browning displaced, and courses in O. Henry and 'movie' writing set up in College curricula. More than ever, then, is Hellenism needed in American education, and we must teach it better and more valiantly; it has been shown more than once that Greek has great recuperative powers, and it may again be the means of a renaissance.

Professor Tinker's address was entitled *Shall we*

*Just so, when Aeneas, too, is beyond reach of consultation and counsel, and the lesser chieftains of the Trojans have to take his place and come to an important decision, they are appropriately called *Aeneadae* (9.235).

Teach the Classics in Translation? An abstract of it has been published in the Annual Bulletin for 1920, of The Classical Association of New England. Here it will, perhaps, be enough to say that the question was answered in the negative, and to add that it was a great pleasure to listen to Professor Tinker's keen and humorous analysis of the many difficulties involved in the plan.

Professor Canby discussed the fate that has overtaken the phrase "Latin and Greek": it has become, he said, a formula, a slogan used by the parties to educational controversy, with but small heed of the realities for which the words stand. As a result, much of the discussion that is always with us is valueless and even dangerous; the controversialists, by attaching arbitrary and ill-founded meanings to their words, darken counsel, and, what is worse, the sound and fury of these mock battles have retarded the recognition of very pressing problems. Meanwhile the Philistine is steadily at work. The establishment of the careless misuse of the formula Professor Canby attributed to two sets of persons chiefly—honest ultraconservatives, who have seized on "Latin and Greek" as a formula connoting nothing more than their own inherent dislike of any change; and dishonest ultraradicals, who, wishing to advance the cause of vocational training, attack "Latin and Greek" as a means of recommending their plans to that section of the public to whom the phrase, accepted uncritically, means all that is most remote from practical life. Their attacks on Latin are subterfuges, hiding a general hostility to *all* liberal education. If I understood the speaker rightly, his primary object was to define anew the real line of cleavage in the controversy, to brush aside the formula that obsesses the public, and to disclose the fact that what is at stake is not Latin and Greek alone but the cultural ideal. If this is so, it is, as the speaker said, time to mobilize in each School and each College all those who will agree in fundamental loyalty to the ideals of a liberal education; all such persons must realize that they have no cause of quarrel with the classicist, and that, instead of attacking the Classics, they should rather be united against vocationalism. In Professor Canby's opinion, scientists above all will find that they need more and more the backing of the humanists to save their subjects from being progressively transformed for purposes of professional training.

SUSAN FOWLER, *Censor*.

THE WASHINGTON CLASSICAL CLUB

The Washington Classical Club in the academic year 1919-1920 had four interesting meetings. At the first, open to the public, Professor Walton Brooks McDaniel, of the University of Pennsylvania, gave an illustrated lecture entitled *Voyaging with Aeneas*. In January, Professor Nelson Glenn McCrea, of Columbia University, read two very thoughtful and suggestive papers, one on *The Lucidity of Cicero's Style*, before the classical teachers of the Public Schools, assembled at their annual 'Institute', the other, *On the Gentle Art of Making Friends, as Practiced by Horace*, before the Classical Club. At the third meeting Professor Edward Elliott Richardson, head of the Department of Philosophy of the George Washington University, presented in non-technical terms some Fundamentals of Greek Philosophy. The fourth meeting, open to the public, was devoted to an illustrated lecture on the Roman Forum, by Professor Helen H. Tanzer, of Hunter College, New York.

MABEL C. HAWES, *Secretary-Treasurer*.